



Tr. 189
Iniunctions giuen
by the Queenes
Maiestie.

Anno Dom. 1559.

The first yere of the
Raigne of our Soue-
raign Lady Queene
Elizabeth.

¶ Cum Præilegio Regiæ
Maieſtatis.



FIDES



HVMILITAS



Iniunctions giuen by
the Queenes Maiestie, aswell
to the Clergie, as to the Laitie
of this Realme.



He Queens

most Royall Ma-
iestie, by the ad-
uise of her moste
honorable Cou-
saile, intendinge
the aduancemēt
of the trew ho-
nour of almightie
God, the sup-
pressiō of of Su-
perstitiō thorow

all her Highnesse Realmes and Dominions, and to
plant true Religion, to the extirpation of all Hipo-
cristie, enormities, and abuses, (as to her dutie apper-
taineth) doth minister vnto her louing Subiects these
godly Iniunctions heereafter following. All which
Iniunctions, her Highnesse willeth and commaun-
deth her louing Subiects obediently to receaue, and
truly to obserue and keepe, euery man in their offi-
ces, degrees, and states, as they will auoide her
Highnesse displeasure, and the paines
of the same heereafter
expressed.

Iniunctions.



HE first is, that all Deanes, Archdeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faithfully keepe and observe, and as farre as in them may lye, shall cause to bee observed and kept

Usurped and
forraigne
authorities.

of other, all and singuler Lawes and Statutes made for the restoring of the Crowne; the auncient iurisdiction ouer the state Ecclesiasticall, and abolishing of all forraigne power, repugnant to the same. And furthermore all Ecclesiasticall persons having cure of Soules, shall to the uttermost of their witte, knowledge, and learninge, purely and sincerely, and without any colour or dissimulation, declare, manifest, and open foure times euery yeare at the least, in their Sermons and other Collations; that all usurped and forraigne power, hauing no establishment nor ground by the lawe of GOD, is for mosse iust causes taken awaye and abolished; and that therefore no manner of obedience and subiection within her Highnesse Realmes and Dominions, is due vnto anye suche forraigne power. And that the Queenes power within her Realmes and Dominions, is the highest power vnder GOD, to whom all men within the same Realmes and Dominions by Gods Lawes owe most loyaltye and obedience, afoze and aboue

all

Injunctions.

all other powers and Potentates in earth.

2 **Images** Besides this, to the intent that all superstition and hypocrite creep into divers mens heartes, may vanishe away, they shall not set forth or extoll the dignity of any Images, Reliques, or Miracles, but declaring the abuse of the same they shall teach, that all goodnesse, health, and grace, ought to bee both asked and looked for onely of **G O D**, as of the verie authour and giuer of the same, and of none other.

3 **S Sermon** **every Wo-** Item, that they the Parsons aboue rehearsed, **neth.** shall preach in their Churches, and euerie other Cure they haue, one Sermon euerie moneth of the yeare at the least, wherein they shall purely & sincerely declare the word of **G O D**, and in the same exhort their heartes to the workes of faith, as merite and charitie, especially prescribed and commaunded in Scripture, and that the workes deuised by mans fantasies besides Scripture (as wandring of Pilgrimages, setting vp of Candelis praying vpon Beades, or such like Superstition) haue not onely no promise of reward in Scripture for doing of them, but contrariwise great threatenings and maledictions of **G O D**, for that they be things tending to Idolatry and Superstition, which of all other offences, God almightie doth most detest and abhorre, for that the same diminish most his honour and glorie.

4 **Quarter** **Sermon, or** Item, that they the Parsons aboue rehearsed, **Homilie.** shall preach in their owne persons once in euerie quarter of the yeare at the least one Sermon, being licenced especially therunto, as is specified here.

Instructions.

hereafter: or else shall read some Homilie prescribed to be vsed by the Queenes authoritie, euerie Sonday at the least, vntlesse some other Preacher sufficiently licenced, as hereafter chaunce to come to the Parish for the same purpose of Preaching.

Item, that euerie holyday through the yeare, when they haue no Sermon, they shall immediately after the Gospell, openly and playnly recite to their Parishioners in the Pulpit, the Paternoster, the Creede, and the Ten Commandments in English, to the intent the people may learne the same by heart, exhorting all Parents and Housholders, to teach their Children and Seruants the same, as they are bound by the law of GOD and conscience to doe.

Also, that they shall provide within thre monethes next after this Visitation, at the charges of the Parish, one Booke of the whole Bible of the largest volume in English: and within one xii. monethes next after the said Visitation, the Paraphrases of Erasmus also in English vppon the Gospell, and the same set vp in some conuenient place within the sayde Church that they haue cure of. wherreas the Parishioners maye most commodiouslye resort vnto the same, and read the same, out of the time of common Seruice. The charges of the Paraphrases shall be by the Parson or Proprietarie & Parishioners bozne by equall portions, and they shall discourage no man from the reading of any part of the Bible either in Latine or in English, but shall rather

The Paternoster. Creede and ten commandments

6.
The Bible and Paraphrases.

Iniunctions.

rather exhorte euerye person to reade the same with great humilitie and reuerence, as the verie liuely word of **G D D**, and the especiall foode of mans Soule, whiche all Christian persons are bound to embrace, beleue, and followe if they looke to bee saued, whereby they may the better knowe theyr Duties to **G D D**, to their So- ueraigne Ladie the Queene, and their neighbor, euer gently and charitably exhorting them, and in her Maiesties name straightly charging and commaunding them, that in the reading thereof, no man to reason or contend, but quietly to heare the Reader.

7 Also, the said Ecclesiasticall persons shall in no wise at any unlawfull time, nor for any other cause then for theyr honest necessities haunte or resorte to any Taverns or Alehouses. And after their meates they shall not giue themselves to drinkeing or ryot, spending their time ydely by day or by night, at Dice, Cardes, or Tables playing, or any other unlawfull game, but at all times as they shall haue leasure, they shall heare or read somewhat of the holy Scripture, or shall occupie themselves with some other honest studie or exercise, and that they alwayes doe the things which appertaine to honestie, and endeuour to profite the common wealth, hauing alwayes in mind that they ought to excell all other in puritie of life, and should bee examples to the people to liue well and christianly.

8 Also, that they shall admit no man to preach within any their Cures, but such as shall appeare
vnto

Haunting of
 Alehouses
 by Ecclesi-
 astical per-
 sons.

Preachers
 not licenced.

Iniunctions.

unto them to bee sufficientlye lycenced thereunto by the Queenes Maiestie, or the Archbishop of Canterburie, or the Archbishop of Yorke, in eyther their Provinces, or the Bishop of the Diocesse, or by the Queens Maiesties Visitors. And such as shal be so lycenced, they shal gladly receiue to declare the word of God at conuenient times, without any resistance or contradiction. And that no other bee suffered to preach out of his owne Cure or Parish, then such as shal be lycenced as is aboue expressed.

Also, if they doe or shall know any man within their Parish, or else-where, that is a letter of the word of God to bee read in English, or sincerely preached, or of the execution of these the Queens Maiesties Iniunctions, or a falsotier of any blurped and forraigne powet; nothe by the lawes of this Realme iustly reiectet and taken away, they shall detect and present the same to the Queens Maiestie, or to her Counsaile, or to the Ordinarie, or to the Iustice of peace next adiourning.

Letters of
the word.

falsotiers of
the blurped
powet.

Also, that the Parson, Vicar, or Curate, and Parishioners of euery Parish within this Realme, shall in their Churches and Chappels keepe one Booke of Register, wherein they shall write the day and yeare of euery wedding, Chri- stening, and Buriall made within the Parish for their time, and so euery man succee- dyng them likewise: and also therein shall

10
Register.

Iniunctions.

write every persons name that shalbe so wedded, christned, and buried. And for the safe keeping of the same booke, the Parish shalbe bound to provide of their common charges, one sure Coffer with two locks and keyes, whereof the one to remaine with the Parson, Vicar, or Curat, and the other with the Wardens of euery Parish Church or Chapell, wherein the said Booke shall be layd by. Which Booke they shall euery Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings, and Burialles made the whole weeke before: And that doone to lay by the Booke in the said Coffer as afoze, and for euery time that the same shall bee omitted, the partie that shall be in the fault thereof, shall forfeit to the said Church iii. s. iii. d. to bee imployed the one halfe to the poore mens Bore of that Parish, the other halfe towards the repaying of the Church.

11 Furthermore, because the goods of the Church are called the goodes of the poore, and at these dayes nothing is lesse scene then the poore to bee sustained with the same. All Parsons, Vicars, Pentionaries, Prebendaries, and other Beneficed men within this Deantie, not being resident vpon their Benefices, which may dispend yearly twentie Poundes or aboue, either within this Deantie, or else-where, shall distribute hereafter amonge their poore Parishioners,

Distribution
of the forty
part.

Iniunctions.

or other Inhabitaunts there, in the presence of the Churchwardens, or some other honest man of the parish, the fourtieth part of the fruites and reuenues of their said Benefice, least they be woorthylie noted of ingratitude, which reseruing so many partes to themselues, cannot bouchsafe to impart the fourtieth portion thereof among the poore people of that Parish, that is so fruitfull and profitable vnto them.

And to the intent that learned men may hereafter spring, the more for the execution of the premisses, euerie Parson, Vicar, Clarke, or beneficed man within this Deauntie, hauing yearly to dispend in Benefices and other promotions of the Church an hundred poundes, shall giue threeli. vi. s. viii. d. in exhibition to one scholler in any of the Vniuersities, and for as many L. li. more as he may dispend, to so many schollers more shall giue like exhibition in the Vniuersitie of Oxford or Cambridge, or some Grámer Schoole, which after they haue profited in good learninge, may be partners of their Patrones cure and charge, as well in preaching, as otherwise in executing of their offices, or may, when time shall be, otherwise profit the common weale with their counsaile and wisdom.

Also that all Proprietaries, Parsons, Vicars, & Clarkes, hauing Churches, chappels, or Mansions within this Deauntie, shall bestow yearly hereafter vpon the same Mansions, or Chauncels of their Churches, being in decay, the fifth part of that their benefices, till they bee fully re-

12
Exhibition
for schol-
lers.

13
The fifth part
for reparas-
tion.

Iniunctions.

payed, and shall alwaies keepe and maintaine in good estate.

14
Reading of
the Iniunc-
tions.

Also, that the said Parsons, Vicars, & Clerks, shall once euery quarter of the yeare reade these Iniunctions giuen vnto them; openly and deliberately before all their parishioners at one time, or at two severall times in one day, to the intent that both they may bee the better admonished of their dutie, and their said Parishioners the more moued to follow the same for their part.

15
Payment of
tithes.

Also, forasmuch as by lawes established, euery man is bounde to pay his Tithes: no man shall by colour of duetie omitted by their Curats, detainee their tithes, and so requite one wrong with another, or bee his owne iudge, but shall truly pay the same, as he hath been accustomed to their Parsons, Vicars, and Curats, without any restraint or diminution. And such lacke and default as they can iustly find in their Parsons and Curats, to call for reformation thereof at their Ordinaries, and other Superiours, who vpon complaint and due prooffe thereof, shall reforme the same accordingly.

16
The newe tes-
tament and
Paraphrases

Also that euery Parson, Vicar, Curate, and stipendarie Priest, beeing vnder the degree of a maister of Arte, shall provide & haue of his owne within thre monethes after this visitation, the newe Testament both in Latine and in English, with Paraphrases vpon the same: conferring the one with the other. And the Bishoppes and other Ordinaries by themselves or their officers, in their synodes and visitations, shall examine the

Iniunctions.

the said ecclesiasticall Parsones, howe they haue
p[ro]fited in the studie of holy scripture.

Also, that the vice of Damnable Discourag[ement] may ¹⁷
be clearly taken away, and that firme beleefe and Comfortable
stedfast hope may bee surely conceyued of all theyr
Parishioners, beeing in any Danger, they shall
learne and haue alwaies in a readinesse, such com-
fortable places and sentences of scripture, as doe
set forth the mercie, benefites, and godlinesse of
almightie God, towards all penitent and beleeu-
ing persons, that they may at all t[im]es when
necessitie shall requyre, promptly comfort theyr
flocke with the liuely word of God, which is the
onely stay of mans conscience.

Also, to auoyde all contention and strife which ¹⁸
heretofore hath rylen among the Queenes Ma- Procession to
iesties Subiects in sundry places of her Realmes be left.
Dominions, by reason of fond courtisie, and
challenging of places in the Procession, and also
that they maye the more quietly heare that
which is sayde or songe, to their edifying, they
shall not from henceforth in any Parish church,
at any t[im]e vse any Procession, about the Church
or Churchyard, or at any place, but immediatly
before the tyme of Communion of the Sacra-
ment, the Priestes with others of the Quier,
shall kneele in the midst of the Church, and
sing or say playnly and distinctly, the Letanie
which is set forth in Englishe, with all the
Suffrages followinge, to the intent the peo-
ple may heare and answere, and none other Pro-
cession

Iniunctions.

Let of bea-
ring of diuine
seruice.

cession of Letanie to be had or vsed, but the sayd Letanie in English, adding nothing thereto, but as it is now appointed. And in Cathedral or Collegiate Churches, the same shall bee done in such places, and in such sort, as our Commissioners in our visitation shall appoint. And in the time of the Letanie, of the common prayer, of the Sermon, and when the Priest readeth the scripture to the Parishioners, no manner of persons, without a iust & urgent cause, shall vse any wal-king in the Church, ne shall departe out of the Church: and all ringing and knolling of bels shall be utterly forborne for that time, except one bell in conuenient time to be rung or knolled be-fore the Sermon. But yet for the retayning of the perambulation of the Circuites of Parishes, they shall once in the yeare at the time accustomed with the Curate and the Substantiall men of the Parish, walke about the Parishes as they were accustomed, and at their returne to the Church, make their common prayers.

19
Perambula-
tion of Pa-
rishes.

Provided, that the Curate in their sayde com-
mon perambulations, vsed heretofore in the
Dayes of Rogations, at certaine conuenient places, shall admonishe the people to giue thanks to God, in the beholding of Gods benefites, for the encrease and abundance of his frutes vppon the face of the earth, with the saying of the Ciii. Psalme: Benedic animamea. &c. or such like. At which time also the same Minister shall inculke these or such sentences, Cursed be hee which tran-
sareth

Instructions.

stateth the boundes and dolles of his Neighbour. Or
such other order of prayers as shall be hereafter
appointed.

Item, all the Queenes faithfull and louinge
Subiectes, shall from hencefoorth celebrate and
keepe their holy day according to Gods holy will
and pleasure, that is, in hearing the word of GOD
read and taught, in priuate and publike prayers;
in knowledging their offences vnto God, and a-
mendment of the same, in reconciling themselves
charitably to their neighbours where displeasure
hath been, in oftentimes receiuing the commun-
ion of the verie bodie and bloud of Christ, in visi-
ting of the poore and sicke, vsing all sobernesse
and Godly conuersation, yet notwithstanding,
all Parsons, Vicars, and Curats, shal teach and
declare vnto their Parishioners, that they may
with a safe and quiet conscience, after their com-
mon prayer in the time of Haruest, labour vppon
the holy and festiuall dayes, and saue that thing
which God hath sent: and if for any scrupulosity
or grudge of conscience, men shoulde superstiti-
ously abstaine from working vppon those dayes,
that then they shoulde greiuously offend and dis-
please God.

20
Spending of
the holy day.

Also, for as much as variaunce and contenti-
on is a thing that most displeaseth GOD, and
is most contrarie to the blessed Communion of
the body and blood of our sauour Christ, Curats
shall in no wise admitte to the receiuing thereof,
any of their cure and flocke, which bee openlie
knowne

21.
Open com-
tenders to
be reconci-
led openly.

Iniunctions.

knowne to liue in sinne notorious without repentance, or who hath maliciously and openly contended with his neighbour, vntlesse the same doe first charitably & openly reconcile himselfe agayn, remitting all rancour and mallice, whatsoeuer controuersie hath beene betweene them. And notwithstanding, the iust titles and rightes they may charitably prosecute before such as haue authoritie to heare the same.

22 **Contemners of laudable ceremonies.** Also, that they shall instruct and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable ceremonies of the Church, commaunded by publique authoritie to be obserued.

23 **The abolishment of all thinges superstitious.** Also, that they shall take away, utterly extinct and destroy all Shrynes, couering of Shrynes, all Tables, Candlestickes, Trindals, and Rolles of way, Pictures, Paintinges, and all other monuments of fained miracles, Pilgrimages, Idolatrye and Superstition, so that there remaine no memory of the same in walles, glasse windowes, or else where within their churches and houses, preserving neuertheless, or reparrying both the walles and glasse windowes, and they shall exhort all their Parishioners to doe the like within their severall houses.

24 **The pulpit.** And that the Churchwardens, at the common charge of the Parishioners, in euery Church shall prouide a comely and honest Pulpit, to be set in a conuenient place within the same, and to be there seemly kept for the preaching of Gods word.

And,

Instructions.

Also, they shall prouide and haue within thert 25
monethes after this visitation, a stronge Chest The chest of
the poore.
with a hole in the vpper part thereof, to bee pro-
vided at the cost and charge of the Parish, hauing
three keyes; whereof one shall remaine in the
custodie of the Parson, Vicar, or Curate, and
the other two in the custodie of the churchwar-
dens, or any other two honest men, to be appoint-
ed by the parish from yeare to yeare. Which chest
you shall let & fasten in a most conuenient place,
to the intent the Parishioners shoulde put into it
their oblations and almes, for their poore neigh-
bours. And the Parson, Vicar, and Curate,
shall diligently from time to time, and especially
when men make their Testaments, call vppon,
exhort and mooue their neighbours to conferre,
and giue as they may well spare, to the sayde
Chest: Declaring vnto them, whercas heretofore
they haue beene diligent to bestowe much sub-
stance otherwise then God commaunded, vppon
Pardons, Pilgrimages, Requials, decking of
Images, offering of Candelis; giuing to fri-
ers, and vppon other like blinde deuotions: they
ought as this tyme, to bee much more readie to
helpe the poore and needie, knowing that to re-
leue the poore is a true worshipping of GOD,
required earnestlye vppon paine of euerlastinge
damnation, and that also whatsoeuer is giuen
for their comfort, is giuen to Christ himselfe,
and so is accepted of him, that hee will mercy-
fully rewarde the same with euerlastinge lyfe.
The which almes and deuotion of the people,
the

Iniunctions.

The distribut-
tion of
the almes.

the keepers of the keyes shall at all times conue-
nient take out of the chest, & distribute the same in
the presence of the whole Parish, or sixe of them,
to bee truly and faithfully deliuered to their most
needy neighbours. And if they be prouided for,
then to the reparation of high wayes next adioy-
ning, or to the poore people of such parishes neere,
as shalbe thought best to the said keepers of the
keyes. And also the money which riseth of fra-
ternities, Guildes, & other stocks of the Church,
(except by the Queenes Maiesties authoritie it be
otherwise appointed) shalbe put in the said chest;
and conuerted to the saide vse: And also the rents
of landes, the profit of cattell, and money giuen or
bequeathed to Obits, and Diriges, and to the
sunding of Torches, Lightes, Tapers, and
Lampes, shalbe conuerted to the sayd vse, saving
that it shall be lawfull for them to bestow part of
the said profites vppon the reparation of the said
Church, if great neede require, and whereas the
Parish is verie poore, and not able otherwise to
repayre the same.

Simonic.

26. Also to auoyde the detestable sinne of Sino-
nie; because buying and selling of Benefices is
execrable before God, therefore al such persons as
buy any Benefices, or come to them by fraude or
deceyte, shall be deprived of such Benefices, and
bee made vnable at any tyme after to receiue any
other spirituall promotion; and such as doe sell
them, or by any colour doe bestowe them for
their owne gayne and profit, shall loose their
right

Iniunctions.

right and title of Patronage and presentment for that time, and the gift thereof for that vacation, shall appertain to the Queenes Maiestie.

Also, because through lacke of Preachers in ²⁷ many places of the Queenes Realmes and Dominions, the people continue in ignorance and blindness, all Parsons, Vicars, and Curats, shall read in their Churches euerie Sunday one of the Homilies which are and shall be set forth for the same purpose by the Queenes authoritie, in such sort as they shall be appointed to doe in the preface of the same. Homilies to be read.

Also, whereas many vndiscreet persons doe at ²⁸ this day vncharitably contemne & abuse Priests, and Ministers of the Church, because some of them (hauing small learning) haue of long time fauoured fond fantasies, rather then Gods truth, yet forasmuch as their office and function is appointed of God, the Queenes Maiestie willet and chargeth all her louing Subiects, that from henceforth they shall vse them charitably, and reuerently for their office and ministration sake, and especially such as labour in the setting forth of Gods holy word. Contempt of Ministers.

Item, although there be no prohibition by the ²⁹ worde of God, nor any example of the primatiue Church, but that the Priests and Ministers of the Church, may lawfully for the auoyding of fornication, haue an honest and sober wife, and that for the same purpose, the same was by Acte of Parliament in the time of our deare Brother King Edward the sixt made lawfull: Where-

¶

upon

Injunctions.

vppon a great number of the Cleargye of this
 Realme, were then married, and so yet continue.
 But bycause there hath growne offence, and some
 slander to the Church, by lacke of discreete and
 sober behauiour in many Ministers of the church,
 both in choosinge of their wiues, and in vndis-
 creete liuing with them, the remedie whereof is
 necessarie to bee sought: It is thought therefore
 verie necessarie, that no maner of Priest, or Dea-
 con shall hereafter take to his wife, any maner of
 woman, without the aduise and allowance first
 had vppon good examination by the Bisshope of
 the same Diocesse, and two Iustices of the peace
 of the same Shyre dwelling next to the place
 where the same woman hath made her most a-
 bode befoze her mariage, nor without the good
 will of the Parents of the sayd woman, if shee
 haue any liuing, or twoo of the next of her kind-
 folkes, or for lacke of knowledge of such, of her
 Maister or Mistresse where she serueth. And be-
 foze hee shall be contracted in any place, hee shall
 make a good and certaine prooffe thereof to the
 Minister, or to the congregation, assembled for
 that purpose, which shall be vppon some holyday
 where diuers may bee present. And if any shall
 do otherwise, that then they shall not bee permit-
 ted to minister either the woorde of the Sacra-
 ments of the Church, nor shall bee capable of any
 Ecclesiasticall Benefice. And for the manner of
 mariages of any Bisshops, the same shall bee al-
 lowed and approued by the Metropolitane of
 the Province, & also by such Commissioners as
the

Iniunctions.

the Queenes Maiestie shall thereunto appoint. And if any Maister or Deane, or any head of any Colledge shall purpose to marrie, the same shall not be allowed, but by such to whome the Visitation of the same doth properly belong, who shall in any wise prouide that the same tend not to the hinderance of their house.

Item, her Maiestie beeing desirous to haue ³⁰ the Prelacie and Cleargie of this Realme to bee ^{Of apparell} had aswell in outward reuerence, as otherwise ^{of Ministers} regarded for the worthinesse of their ministeries, and thinking it necessarie to haue them knowne to the people in all places and assemblies, both in the Church and without, and thereby to receiue the honour and estimation due to the speciall messengers and Ministers of almighty GOD: wil- leth and commaundeth, that all Archbishops, and Bishops, and all other that be called or admitted to Preaching or Ministerie of the Sacraments, or that bee admitted into any vocation Ecclesiasticall, or into any societie of learning in either of the Vniuersities, or else where, shall vse and weare such seemlye habites, garments, and such square Cappes as were most commonly and orderly receiued in the latter yeare of the raigne of King Edward the sixt, not thereby meaning to attribute any holinesse or speciall worthinesse to the said garments, but as Saint Paule writeth, Omnia decenter & secundum ordinem fiant. 1. Cor. 14. Cap.

Iniunctions.

31
Hereticks.

Item, that no man shall wilfully and obstinately defend or maintayn any Heresies, errours, or false doctrine, contrarie to the faith of Christ and his holy spirit.

32
Charmers.

Item, that no persons shall vse charmes, sorceries, enchauntments, witchcraft, soothsaying, or any such like diuelish deuice, nor shall resort at any time to the same for counsaile or helpe.

33
Absent from
common
prayer.

Item, that no person shall, neglecting the owne Parish Church, resort to any other Church in time of common prayer or preaching, except it be by the occasion of some extraordinarie Sermon in some Parish of the same towne.

34
Inholders &
Alehouses.

Item, that no Inholders, or Alehouse-keepers shall vse to sell no meate nor drinke in the time of common prayer, preaching, reading of the Homilies or Scriptures.

35
Images in
houses.

Item, that no persons keepe in their houses any abused Images, tables, pictures, paintings, and other monumentes of fayned miracles, Pilgrinages, Idolatrie, and Superstition.

36
Disturbers
of Sermons
or Service.

Item, that no man shall willingly let or disturbe the preacher in time of his Sermon, or let or discourage any Curate or Minister, to singe or say the diuine Service now set forth, nor mocke or ieast at the Ministers of such Service.

37
Rash talkers
of scripture.

Item, that no man shall talke or reason of the holy scriptures rashly, or contentiously, nor maintaine any false doctrine, or errour, but shall commune of the same when occasion is giuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstanding.

Item,

Iniunctions.

Item, that no man, woman, or child, shall be otherwise occupied in the time of the Service, ³⁸ Attendant to the service. then in quiet attendance to heare, marke, and vnderstande that is reade, Preached, and Ministered.

Item, that euery Schoolemaister, and Teacher, shall teach the Grammer set forth by King ³⁹ The Grammer of king Henry the eight. Henrie the eight of noble memoerie, and continued in the time of King Edward the sixth, and none other.

Item, that no man shall take vpon him to teach, but such as shall bee allowed by the Ordinarie, and founde meete as well for his learning ⁴⁰ Allowance of Schoolemaisters. and dexteritie in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true Religion.

Item, that all teachers of children, shall stirre and mooue them to the loue and due reuerence of Gods true Religion, now truly set forth by publique authoritie. ⁴¹ Dutie of Schoolemaisters.

Item, that they shall accustom the scholars reuerently to learne such sentences of scriptures, ⁴² Sentences of scripture for scholars. as shall bee moste expedient to induce them to all godlinesse.

Item, forasmuch as in these latter daies, many haue been made Priestes, being children, and otherwise vtterly vnlearned, so that they could reade to say Mattens and Masse: the Ordinaries shall not admit any such to any Cure or spirituall function. ⁴³ Unlearned Priests.

Item, euery Parson, Vicar, and Curate, shall ⁴⁴ The Cathedrall. vpon euery holyday, and euery second Sunday

Iniunctions.

in the yeere, heare and instruct all the youth of the Parish for halfe an houre at the least before Evening prayer, in the ten commaundements, the Articles of the beleefe, and in the Lords prayer, and diligently examine them, and teach the Catechisme set forth in the booke of publike prayer.

45 **The booke of the afflictions for Religion.** Item, that the Ordinarie doe exhibite vnto our Visitours their bookes or a true copie of the same, containing the causes why any person was imprisoned, famished, or put to death for Religion.

46 **Overseers for service on the holy daies.** Item, that in euerie Parish, three or foure discrete men which tender Gods glorie, and his true Religion, shall be appointed by the Ordinaries, diligently to see that all the Parishioners duely resort to their Church vpon all Sundates and holydaies, and there to continue the whole time of the godly service, and all such as shall bee found slack or negligent in resorting to the church, hauing no great nor vrgent cause of absence, they shall straightly call vpon them, and after due admonition if they amend not, they shall denounce them to the Ordinarie.

47 **Inuentories of Church goods.** Item, that the Churchwardens of euerie Parish, shall deliuer vnto our Visitours the Inuentories of Vestments, Copes, and other Ornaments, Plate, Bookes, and specially of Grayles, Couchers, Legendes, Processionals, Hymnals, Manuels, Protuesles, and such like appertayning to their Church.

Item,

Iniunctions.

Item, that weekly vpon Wednesdaies and 48
 Fridaies, not beeing Holidaies, the Curate at Seruice on
 the accustomed howers of seruice, shall resort to wednesdaies
 Church, and cause warning to bee giuen to the 3 Fridaies.
 people by knolling of a Bell, and say the Letany
 and prayers.

Item, because in diuers Collegiate, and also 49
 some Parish churches heretofore, there hath been Continu-
 linings appoynted for the maintenaunce of mance of
 Men and Children, to vse singing in the Church, singing in
 by meanes whereof the laudable seruice of Mu- the church.
 sicke hath beene had in estimation, and preserved
 in knowledg: the Queenes Maiestie neither
 meaning in any wise the decay of any thing that
 might conveniently tend to the vse and continu-
 ance of the said Science, neither to haue the same
 in any part so abused in the Church, that thereby
 the common prayer should bee the worse under-
 standed of the hearers, willet and commandeth,
 that first no alterations bee made of such assigne-
 ments of lining, as heretofore hath been appoin-
 ted to the vse of singing or Musick in the Church,
 but that the same so remaine. And that there be
 a modest and distinct song so vsed in all partes of
 the common prayers in the Church, that the same
 may bee as playnly vnderstanded, as if it were
 reade without singing, and yet neuerthelesse for
 the comfort of such that delight in Musicke,
 it may bee permitted that in the beginning, or in
 the ende of Common Prayers, eether at Morn-
 ing or Euening, there may bee song an Hymne,

Iniunctions.

or such like Song, to the praise of almighty God in the best sort of melodie and Musicke that may bee conueniently deuised, hauing respect that the sentence of the Hymne may be vnderstanded and perceiued.

50
Against slanderous and infamous wordes.

Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and thereupon slaunders and raylings, whereby charitie the knot of all Christian societie is losed: the Queene Maiestie being most desirous of all other earthly thinges, that her people shoulde liue in charitie both towards God and man, and therein abound in good workes, willet, and straightly commaundeth all maner her subiects, to forbear all vaine and contentious disputations in matters of Religion, and not to be in despight or rebuke of any person, these conuitions wordes, Papist or papisticall heretike, schismaticke, or sacramentary, or any such like wordes of reproach. But if any manner of person shall deserue the accusation of any such, that first he be charitably admonished thereof, and if that shall not amende him, then to denounce the offender to the Ordinarie, or to some higher power, hauing authoritie to correct the same.

51
Against Hereticall and seditious bookes.

Item, because there is a great abuse in the Printers of Bookes, which for couetousnesse cheefly, regard not what they print, so they may haue gaine, whereby ariseth great disorder by publication of vnfruitfull, vaine, and infamous bookes,

Iniunctions.

bookes and papers, the Queenes maiestie straitly chargeth and commaundeth, that no manner of person shal print any maner of booke or paper, of what sort, nature, or in what language soeuer it bee, except the same bee first lycenced by her Maiestie, by expresse woordes in writing, or by six of her priue counsel: or be perused and licenced by the Archbishops of Canterburie and Yorke, the Bishop of London, the Chauncellores of both Vniuersities, the Bishop beeing Ordinarie, and the Archdeacon also of the place where any such shalbe printed, or by two of them, wherof the Ordinary of the place to be alwaies one. And that the names of such as shall allow the same, to bee added in the end of euerie such woorde, for a testimonie of the allowaunce thereof. And bycause many Pamphlets, Playes, and Ballads, be oftentimes Printed, wherein regarde woulde bee had, that nothing therein should be either hereticall, seditious, or vnseemly for Christian cares: Her Maiestie lykewise commaundeth, that no manner of person shall enterpryse to print any such except the same bee to him licenced by such her Maiesties Commissioners, or thzee of the, as be appointed in the Citie of London, to heare and determine diuers causes Ecclesiasticall, tending to the execution of certaine statutes, made the last Parliament, for vniiformitie of order in Religion. And if any shall sell or vtter any maner of bookes or papers, beeing not licenced as is abouesaide: that the same partie shall be punished by order of the said Commissioners, as to the qualitie of the

Iniunctions.

fault shall bee thought incete. And touching all other bookes of matters of Religion, or Politie, or Gouvernaunce, that hath beene printed either on this side the Seas, or on the other side, because the diuersitie of them is great, and that there needeth good consideration to be had of the particularities thereof, her Maiestie referreth the prohibition or permission thereof, to the order which her said Commissioners within the Citie of London shall take & notifie. According to the which, her Maiestie straightly commandeth all manner her Subiects, and especially the wardens and Companie of Stationers to be obedient.

Provided that these orders do not extend to any prophane authours and woorkes in any language that hath been heretofore commonly receyued or allowed in any the Universities or schools, but the same may be printed and bled as by good order they were accustomed.

52
Reuerence of
prayers.
Honour to
the name of
Jesus.

Item, although almightie God is at all times to be honoured with all manner of reuerence that may bee deuised: Yet of all other times, in time of common prayer, the same is most to be regarded. Therefore it is to be necessarilie receiued, that in time of the Letanie, and all other Collects, and common Supplications to almightie God, all maner of people shall deuoutly and humbly kneele vpon their knees, and giue eare thereunto. And that whensoever the name of Iesus shall bee in any Lesson, Sermon, or otherwise in the Church pronounced, that due reuerence bee made

Iniunctions.

made of all persons young and olde, with low-
nesse of courtesie, and vncouering of heades of the
menkind, as thereunto both necessarily belonge,
and heretofore hath been accustomed.

Item, that all Ministers and Readers of pub-
lique Prayers, Chapters, and Homilies, shall be
charged to read leasurely, plainly and distinctly,
and also such as are but meane readers, shall per-
use ouer befoze once or twice the Chapters and
Homilies, to the intent they may read to the bet-
ter vnderstanding of the people, and the moze en-
couragement of godlinesse.

53

Curates to
read distinctly
12.

An admonition to simple men, deceiued
by malicious.



He Queenes Maiestie being
informed, that in certayne
places of the Realme, sun-
dry of her naturall Subiects
being called to ecclesiastical
ministerie in the Church, be
by sinister perswasion, and
peruerse construction, indu-
ced to finde some scruple in the fourme of an oath,
which by an act of the last Parliament is prescri-
bed to be required of diuers persons, for the recog-
nition of their allegiance to her Maiestie, which
certainely neuer was euer meant, ne by anye
equiuy of wordes or good sence can bee thereof ga-
thered: would that all her louing subiects should
vnderstande, that nothing was, is, or shall bee
meant

Iniunctions.

meant or intended by the same oath to haue any other duetie, allegiance, or bound requyred by the same oathe, then was acknowledged to bee due to the moste noble Kinges of famous memorie; King Henric the Eight, her Maiesties father, or King Edward the sixt, her Maiesties brother.

And further her Maiesty forbiddeth all maner her Subiects, to giue eare or credit to such peruerle & malicious persons, which most sinisterly and maliciously labour to notifie to her louinge Subiects, how by woordes of the sayde oathe it may bee collected, that the Kinges or Queenes of this Realme, possessors of the Crowne, maye challenge authoritie and power of ministerie of diuine seruice in the Church, wherein her laide Subiects bee much abused by such euill disposed persons. For certainely her Maiestie neyther doth, ne euer will challenge anye other authoritie, then that was challenged and lately vsed by the sayde noble Kinges of famous memorie, Kinge Henric the eight, and King Edward the sixth, which is and was of auncient time due to the imperiall crowne of this Realme, that is, vnder God to haue the soveraigntie and rule ouer all manner persons bozne within these her Realmes, Dominions and Countreys, of what estate, either Ecclesiasticall or Temporall soeuer they be, so as no other forraigne power shall or ought to haue any superiouritie ouer them. And if any person that hath conceued any other sence of the fourme of the sayde oathe, shall accept the same oathe with this interpretation, sence or meaning, her Ma-

iestie

. Injunctions .

iesste is well pleased to accept, enerie such in that behalfe, as her good and obedient Subiects, and shall acquite them of all maner penalties contempned in the said Act, against such as shall peremptorily or obstinately take the same oath.

For Tables in the Church.



her Maiesty vnderstandeth, that in many and sundrie parts of the Realme, the altars of y^e Churches, bee remooued, & Tables placed for y^e administration of the holy Sacrament, according

to the fourme of y^e Law therefore prouided: And in some other places, the altars be not yet remooued, vpon opinion conceived of some other order therein to be taken by her Maiesties Tutors. In the other whereof, sauing for an vniformitie, there seemeth no matter of great moment, so that the Sacrament be duly & reverently ministered. Yet for obseruation of one vniformitie through the whole Realme, and for the better imitation of the law in that behalfe, it is ordered, that no Altar be taken downe, but by oversight of the

Iniunctions.

Curate of the Church & the Churchwardens, or one of the at the least, wherein no riotous or disorderd maner to be vsed. And that the holy Table in euery Church be decently made, & set in the place where the Altar stood, & there commonly couered as thereto belongeth, and as shall be appointed by the Visitours, and so to stand, sauing when the Communion of the Sacrament is to be distributed: at which time the same shalbe so placed in good sort within the Chauncell, as whereby y^e Minister may be more conueniently heard of the Communicants, in his prayer and Ministration, and the Communicants also more conueniently, and in more number Communicate with the saide Minister. And after the Communion done, from time to time the same holy Table to bee placed where it stood before.

The Sacramentall bread.

Item, where also it was in the time of King Edward the sixth, vsed to haue the sacramentall bread of common fine bread, it is ordered for the more reuerence to bee giuen to these holy Mysteries, being the sacraments of the body and blood of our sauour Iesus Christ, that the same sacramentall bread be made and fourmed playn, without any figure thereupon, of the same finenesse and fashon round, though somewhat bigger in compasse and thicknesse, as the vsuall bread and wafer, heretofore named singing Cakes, which stemed for the vse of the priuate Masse.

The fourme of bidding the prayers to be vsed generally in this vniforme sort.

Iniunctions.



I shall pray for
christs holy ca-
tholike church,
that is, for the
wholle congre-
gation of Chri-
stis people, dis-
persed thzough
out the whole
world, & speci-
aly for y^e church
of Englande &
Ireland. And

herein I require you most specially to pray for the
Queens most excellent Maiestie, our soueraigne
Ladie Elizabeth, Queen of England, Fraunce, &
Ireland, defender of the faith, & supreamie gouer-
nour of this Realme, aswel in causes ecclesiastical
as temporall. You shall also pray for the Mini-
sters of Gods holy word & Sacraments, aswell
Archbishops & Bishops, as other pastours & Cu-
rates. You shall also pray for the Queenes most
honorable Councell, & for all the Nobility of this
Realme, that all & euery of these in their calling,
may serue truly & painefully to the glorie of God,
& edifying of his people, remembzng the account
that they must make. Also, yee shall pray for the
wholle commons of this Realme, that they may
liue in true faith and feare of God, in humble o-
bedience and Brotherlie charitie one to another.
Finally, let vs praise God for all those which are
departed out of this life in the fapth of Christ,

Iniunctions.

and pray vnto God, that we may haue grace for to direct our liues after their good example, that after this life, wee with them may be made partakers of the glorious resurrection in the life everlasting.

And this done, shew the holy dayes,
and fasting dayes.

ALl and singular which Iniunctions, the Queens Maiesty ministreth vnto her Clergie, and to all other her louing Subiects, straightly charging and commaunding them to obserue and keepe the same vpon paine of Depriuation, sequestration of fringes and benefices, Suspension, excommunication, and such other coercion, as to Ordinaries, or other hauing Ecclesiasticall Iurisdiction, whome her Maiestie hath appointed or shall appoint for the due execution of the same, shall be seen conuenient, charging & commaunding them to see these Iniunctions obserued & kept of all persons being vnder their Iurisdiction, as they will answere to her Maiestie for the contrarie. And her highnesse pleasure is, that euerie Justice of Peace being required, shall assist the Ordinaries and euery one of them, for the due execution of the said Iniunctions.

FINIS.

